Zions Herald

THE INDEPENDENT METHODIST WEEKLY

Jan 42
Union Theo. Library
Broadway at 120 St.
New York, N.Y.

LIBRARY OF THE UNION THEOLOGICAL SEMINARY NEW YORK

THE PURITAN

HARRY PRESSFIELD

With austere pride he sits within the pew,
So thankful here no pomp and show for him.
His sovereign God he worships now anew;
God, high and lifted up, hath chosen him.

Hath chosen him, with his right hand and sword,
To bring to pass the commonwealth of Christ.
By fast and prayer, he, steward of the Lord,
Seeks aid to walk his pilgrimage aright.

The light, reflected back from white, bare walls,
Reveals his face whereon a change is come,
As though the tinkle of a bell did call,
A lifted Host, and—*hoc est corpus meum.*

See how the smile plays on his visage grim!
Perhaps he sees some pageant of the skies?
What heavenly beauty now has ravished him?
Or seraph dance intoxicates his eyes?

AUG 14 1941

FOUNDED 1823

"Put the Sky in First"

[From the Address of the President, Rev. Walter H. Armstrong, to the Annual Session of the British Methodist Conference, Held Last Month in Leeds, England]

It is said of a noted French artist that he always began his pictures by painting the sky in first. Then the pool imaged the heavens, and the grass, the trees, and the flowers harmonized with the light. The earth below was seen in the light of the heavens above.

It is the privilege and responsibility of the Christian church to so live and work that the will of God should be done on earth as it is in heaven. That implies that we should have some knowledge of both heaven and earth. In the days of my early ministry I read much of working up through nature to God, and through man to God. That there are such avenues of approach is undoubted, though it is not putting the sky in first. When nature and man are seen through God, the vision is much more clear. When Saul Kane says in Masefield's poem,

> The station brook to my new eyes
> Was bubbling out of Paradise,

he was looking at the stream from a different and higher viewpoint. Our views of God derived from nature and man have often to be revised in the light of the revelation of God in the face of Jesus Christ. St. Paul tells us that he looked at the visible in the light of the invisible, and at the temporal in the light of the eternal, and, as Professor Oman reminds us, the temporal and the eternal are not distinctions of time but of value.

Looking round on the world today, we do not see much of the sky in it. War is being waged on an unprecedented scale. Our earth is becoming a cemetery of blasted hopes and broken purposes. In this gigantic and terrible world conflict, thousands upon thousands of our Methodist youth are actively engaged. What has this Conference to say to them? There is a general impression in some quarters outside that the Methodist Church has committed itself to pacifism. That is simply, plainly, and definitely, not true. What the Methodist Church has done is to declare that it would do all that lies in its power for the men who are in the forces, and would also stand by those whom it regarded as genuine conscientious objectors.

What are we fighting for? One answer to this question is that other peoples of the world know if we do not. Some of them know better than we do, for they have experienced, and are experiencing, all the horrors of an awful tyranny with all its madness and brutality. It is to remove the yoke that hangs around their necks, and to save that yoke being placed around our own necks, that we are fighting. And we are fighting against a doctrine which is in direct antagonism to Christian ideals, which, if victorious, would strike a deadly blow to our spiritual convictions and social aspirations, and, what perhaps is far worse, we are fighting to save our children from being impregnated with teachings which we utterly and entirely abhor.

This doctrine is, to quote a phrase of Burke's, an "armed doctrine" and we are meeting force with force. And force, we are told, is not an ultimate solution. But that is true of all evils; yet no one proposes to allow these evils to have free course and run riot. Adolf Hitler uses force, brutal force. Abraham Lincoln used force. Are the two to be classified together and come under the same condemnation? Booker T. Washington, the Negro leader born in slavery, said of Lincoln, that he found the Negro race mere goods and chattels and he made it a race of free citizens. Adolf Hitler finds peoples free and enslaves them. If we can see no vital difference between them, then surely we defame the dead. It might also be remembered that the opposite to love is not force but hate.

We shall never deal effectively with this gigantic evil until we realize that war and peace are not roots but fruits. The Old Book is our truest guide here. It never shirks problems but faces them. "Whence come wars and rumors of wars? Come they not out of your own evil imaginations? Ye lust, ye covet, ye desire, ye kill." That goes right to the heart of the matter, and "lust" has a much larger connotation in Scripture than we ascribe to the word. "The work (or fruit) of righteousness shall be peace." Righteousness the opposite of crookedness! Does not that also go to the heart of things? For any ultimate solution, we shall have to get back to the eternal laws of God, yea, further, to God Himself. No mere economic measures will work out salvation for us. To say as the Jews of old did, "The bricks are fallen, but we will build again with hewn stones; the sycamores are cut down, but we will build again with cedars," is simply to affirm a rebuilding with the same materials, only stronger. Swords will not be beaten into plowshares, and spears into pruning hooks, until the mountain of the Lord's house is established in the top of the mountains, and all nations flow unto it and the peoples shall say, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths." We must put the sky in first.

Turning to the Christian church, we find that all is far from well. All is not well with our beloved Methodist Church. Dean Inge says that "every institution ends in strangling the ideas which gave it birth." Methodism did run well, what has hindered it? May it not be that the heaven that was round about us in our infancy has receded from our view? May it not be that we are more concerned with things that are temporal than we are with the things that are eternal?

Writing some thirty years ago, a distinguished scholar and preacher in the United States said of his age, that it was, to an amazing extent, concerned with the local and temporal in religion, and that to this aspect of religion more scientific attention had been given during the previous fifty years than in any similar period in the history of mankind. The concern, he said, was with the literature of religion, its texts, its documents, its compositions, and the history of these, and the ideas embodied in them. Valuable, however, as these are, he declared, they are not religion. They do not constitute the soil in which the soul develops. Little had been done towards a p vision of the Eternal.

Writing at a much later period, o own thinkers makes a similar af Religion, he says, "is being taken with a thoroughness unknown in vious age." The science, history, pl and evolution of religion are phr known to all educated persons. " mons which used to be occupied i sinners to repentance are now la voted to the nature of religion, i its conditions, its probable future, tions to morality, to science, and to Now, valuable as all this is, it is soil in which real saintliness can beauty and in strength. Learning an go together, but sometimes they p pany. And of this I am sure, that i to make any real impact on the t time and sense, if we are to comf who mourn, to strengthen the wea and confirm the feeble knees, an them that are of a fearful heart, "B fear not," we shall have to dra deeply from the depths of eternity

Lastly, and far more briefly than ject deserves, we must face the tasks that are with us and before a far greater confidence in God, w giveth us a future and a hope; t who is always to be found in the u In one of his books, Dr. L. P. Jacks that he was once present at a series o ligence tests" carried out in a boys A room had been prepared furnish all sorts of things, and the boys l minutes in the room to write out th observed. After they came out, the including two or three expert psych went through the same test. Th showed that things visible monopol lists. More notable was the fact th one mentioned the light which alon the objects visible. Boys and exper overlooked the daylight.

Our danger is in overlooking God that we have in Him through Chri We talk too much about our p The apostles had their problems, b did not talk about them. They did, b talk a great deal of their resources. wealth of phrases they used! "The r his grace," "I can do all things Christ who strengtheneth me," "Th to God, who always causeth us to tr The same resources are ours.

"Lift up your eyes on high, and who hath created these things, that b out their host by number: he callet all by names by the greatness of his for that he is strong in power; not o eth. Why sayest thou, O Jacob, and s O Israel, My way is hid from the Lo my judgment is passed over from m Hast thou not known? hast thou no that the everlasting God, the Lo Creator of the ends of the earth, not, neither is weary? there is no se of his understanding. He giveth po the faint; and to them that have no he increaseth strength. Even the youth faint and be weary, and the youn shall utterly fall: but they that wait u Lord shall renew their strength; th mount up with wings as eagles; th run, and not be weary; and they sha and not faint."

Put the sky in first.

Zions Herald

+ THE INDEPENDENT METHODIST WEEKLY +

PUBLISHED BY THE BOSTON WESLEYAN ASSOCIATION

ME CXIX ★ BOSTON, *Wednesday, August* 13, 1941 ★ NUMBER 33

The Renovating Power of Prayer

FREDERICK A. SHIPPEY

men refuse to pray. They refuse because they do e the courage to give it a fair trial. Before prayer n begun to become fixed as a habit, they do as a l chum did with the beans he had planted in en. He dug up the seeds to see if they were grow- n do a great deal of this. They pull themselves the roots to see how they are growing. That is ayer never gets a start.

men refuse to pray because they do not have the hey do not know how important prayer is in and in life. The English Bible, a book that has among the world's great classics, makes frequent e to prayer. Five hundred twenty-three different lescribe some aspect of prayer. The Encyclopedia ica devotes no less than six pages of fine print to tter of prayer. A seminary library contains more hundred books on the subject. The great men of believed in prayer: William James, Sabatier, St. Francis, Augustine, Deissmann, Fechner, stom, Coleridge, Luther, Calvin, Rauschenbusch, e, Lincoln. And the list stretches on. Daniel three times a day. Luther prayed three hours a natius Loyola prayed seven times daily. And on n occasion Jesus and St. Francis prayed all night uther says, "There is no other way to God except n prayer." Sabatier says, "The history of prayer history of religion." Certainly no thoughtful per- uld say prayer has no value.

e men do not know how to pray. They bend their carefully shut their eyes, and then pull the trig- some stereotyped prayer. They "spin" it off as a ist in a hurry spins his prayer-wheel, thus saying prayers at once. Here is a woman of my acquain- whose son was critically ill. The doctor had aban- hope of the boy's restoration to health. So the , turning aside from her superficial life of cock- rties and bridge, looked to God in prayer. "God," d, "if You will spare Jimmie, and make him well I will give up playing cards . . . during Lent!" prayers are well-meant but very poor. Compare this piece with the Gethsemane prayer Jesus prayed twice over. Note the difference in depth, in honesty, in the dignity of its conception of what God is like. Often prayers are well-meant but poor. The troubled mother mentioned above is more to be pitied than ridiculed. She, like many other people, has only the vaguest idea of the renovating power of prayer.

Some men pray to be made wise, to be made connoisseurs of art, music, machinery, philosophy, without even the proverbial "ten easy lessons." They wish to acquire skills without effort, and be counted among the world's great without enduring the pain of undeliberate greatness. Here is a student who prays to pass his examination. Perhaps he needs to study more than he needs to spend the evening in communion with the Deity. The man with a broken leg needs a doctor who knows that his surgical skill is invested with the Spirit of God. The spiritual masters of the centuries did not find prayer a short cut to the attainment of skill in living. They did not get to the point of confusion where they invoked divine sanction upon either personal laziness or devilish activity. They learned that prayer intelligently conceived and regularly used had a renovating power over life.

We do pray under the impact of great emergencies, all of us. Lincoln did when crushed by political dilemma. This is a valid and edifying use of prayer. But its renovating power for most of us lies in another direction. Prayer as a daily habit has cumulative power, and it gives life a thrust and a momentum. It lays up dividends through the years and marks our strivings with spiritual dignity. Here is where the common man feels and appropriates the renovating power of prayer. The habit is the thing.

Habitual prayer reminds one of God. No other habit has such persistently high value here. In the atmosphere of trouble such as the world now knows, we need to grip tightly all things that remind us of God. A mountain woman whose life had been marked by the normal round of hardships and heartaches was questioned about a sprig of rhododendron blossom on her mantelpiece. "It 'minds me of God," she said simply. We need to help the practise of communing with the Divine to get a deeper rootage in our individual lives. We need to protect its small

beginning, and to nourish its growth with the facts of religion. We need constantly to refine its expression and edify its form. Thus we may feel its renovating power.

Habitual prayer cleanses the life. It is the occasion for searching the soul periodically. We evaluate the events of the day, the frustrations and small successes, and discern what meaning they have for our serving of God. In a few moments of quiet, we win back the inner strength and poise and dignity that we have lost piecemeal during the day. God goes through the inner channels of our minds and hearts, cleansing the dross and refreshing our lives. Willa Cather depicts this process in describing Venice: "The many little sandbars that lie between Venice and the mainland are made fresh and habitable only because each night a foot and a half of tide winds its fresh brine all up and down the network of shining waterways." Habitual prayer carries out this process in human life.

Habitual prayer builds the life. Prayer requires a background of life against which it can energize. Spurgeon meant this when he said, "Pray to God, but keep the hammer going." Every sentence uttered in the secret chambers of one's rendezvous with God must be backed up by significant living. Upon our shoulders is placed an enlarging concern to promote the emergence of finer social and individual meanings for life. To this responsibility, we must habitually address our efforts and intelligence. We are responsible not only for our prayers but also for providing the background against which prayer can fruitfully energize. Daily life is that background. Prayer sends us from our knees out to meet the world's needs.

If ever there was a time that needed to appropriate the renovating resources of religion, it is fiercely ours. The history of our prayer life is the history in a real and irrefutable sense of our personal religion. Let us get the most out of life by getting the best out of life! "Pray without ceasing," for "prayer changes things."

WHY ROYALTY?

FREDERICK F. ADAMS

For the building of the new world order, after World War II, many suggestions have been made. Such ideas have been put forth in the realms of a new ideology, economics, politics, and religion by Bishop G. Bromley Oxnam in his address before the Exploratory Conference on the Bases of a Just and Durable Peace, which was printed in ZIONS HERALD of June 4.

An item that needs to be emphasized in the new ideology is that all men are brothers under God, and that there must be a world brotherhood. Since this is true, we ask, Why royalty?

As we start a new World War for the defense of democracy, why do we keep up the figment of the so-called "royalty" and royal prerogatives?

In looking at the matter historically, we find that the term "royal" means only "of a ruler" (*melek* in Hebrew; *basileus* in Greek; and *rex,* or king in Latin). As Carlyle said, in English it might be that the ruler or king is the "can-man," he who led because of power and ability. At any rate, the king, leader, or dictator was one who got his place by force and bloodshed. Napoleon started off as a "can-man" and made himself a king by crowning his own brow. He was not the first.

In this field, there is one sensible thing that the German leader has done. He has refrained from calling himself "royal" or "blue-blooded," and is still the "corpor While my sympathies are with England, in al ness I think that "royalty" and "class" must be for newer concepts now before us. History sh from the beginning, leaders and kings have t rule and the seat of autocratic power by main f have tried to set themselves up as better than a Such figments of the mind have been given such thought-forms as "blue blood" and "royal all its prerogatives and connotations, including "divine right of kings." Those rulers who hav tained by force and bloodshed have inherited po place, but oftentimes with no ability to carry on of the government of their predecessors, or to ai ture in any manner.

Such a false term as "royalty," then, implying are not all equal in birth and before God, and so of equal worth before Him as persons, is out of the new world order. The term "royalty" is ag teachings of the Bible, and the kingdom rule of expounded in the Gospels. Jesus was for no class, He for rulers as such. Luke 4:18 and 19 gives gram for rich and poor.

The idea of "royalty" is contrary to our goal of racy and the freedom for which we are struggli It does not fit in with republican government an new world order of mutual aid and interest, or Federation of the World.

"Royalty" as a concept is in maturity and de favors nationalism and works against the brot of nations. No matter how it may be lessened by parliaments and congresses, royalty is and alw been against the common man, against brotherho against international amity. It is one of the "doc history that must be cast aside in the working ou basis of an enduring peace, so that class wars r prosper.

We must not keep up the so-called divine r kings, or any support, by classes, of dukes and ea barons, or any aristocracy of wealth. Rather, as Christian program, we must build an aristoc morals and usefulness.

Then in the new ideology, of faith and also in let us remind all rulers, when elected by the peop they will hold their place and the respect and sup the common people when they admit these gre ciples for which we are ready now to sacrifice: (ernment is by the consent of the governed; (2) ment is for the people, and not the citizen for th alone; (3) all heads of government and rulers r removed by the people for cause at any time for th of all; (4) all men are of supreme worth to God, the same in status before Him.

In the new world order of the "Parliament of let us hope that the worn-out concept of "royalt not appear.

1000 CHURCH PROPERTIES DAMA

"We are greatly cheered and encouraged by the edge that our fellow Methodists in America are so ful of us and so ready to minister to our need," Rev. Edwin Finch, head of the War Emergency of British Methodism, to Bishop Edwin H. Hug Washington, D. C., in acknowledging receipt of of Compassion" funds.

"That need grows with each day that passes," sa Finch. "Up to the time of writing there are ove

churches and manses which have been damaged ny action, nearly 400 of which are either demol- cannot be used again. In addition, some of our s have been increasingly denuded of members o evacuation and other causes. The work, how- ust be maintained in these areas, and the difficulty ng the wherewithal to maintain it becomes greater. minister to such need that the help forthcoming e Methodist Church in other lands is being and used.

glad to say that, in spite of all, we are envisag- orward Movement, the object of which is not only tain our work but to deepen the spiritual life of ple and thereby to make for not only the main- of the work but its extension.

committee which is disbursing the War Emer- und is an official committee appointed by the Con- One of our aims is definitely to minister to the need of our ministers and workers and to main- r work where, in the absence of such help, the vould in all probability not only languish but in ases perhaps cease to be. The help you have so sent will not be used for rebuilding after the war, far as temporary repairs are concerned, your con- n would be used only in special cases, as arrange- are already made to loan money without interest mediate and necessary temporary repairs, pend- receipt of compensation from the Government. t expected that this compensation will meet by any the full cost, but only in a limited number of cases the balance be provided from the War Emergency We do, however, expect to be able to use the fund eting the cost of alternative accommodation until me as temporary repairs are effected so as to make mises fit for use.

are glad that you agree that a portion of your ay be used in maintaining missionary enterprises supplies have been curtailed as a result of the pres- nflict."

IN A PRISON CAMP

rticle in *Semailles* translated from *L'Algérie Prot- nte,* March, 1941, by Frances Van Dyne, a Methodist ssionary on furlough from Algiers, North Africa. e prison camp referred to is in Unoccupied France.]

king of the long, interminable days of captivity are so difficult to fill, Professor Jean Cadier relates e dominating impression is the creation of a break ife—a zone of silence.

erything is in question. All the values of life are ed. Money no longer counts because nothing can ight. Ambition means nothing since all business ork are interrupted. Time has no more value be- it is only too difficult to occupy.

s then, in this enforced meditation, that Someone , and the time of captivity will be for many the vhen God has spoken to them. . . .

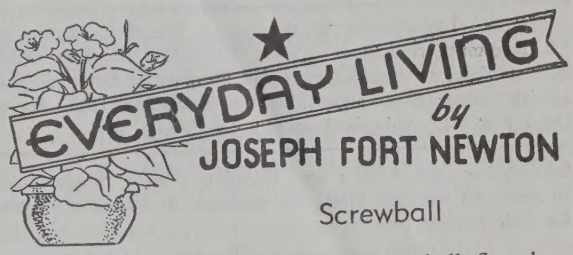
e chaplains, Protestant and Catholic, in agreement the German commander of the camp, decided to ze religious services for every night. It seemed a ndertaking to the two Protestant chaplains, but they pted the experiment and it was magnificent. [Jean r was one of the two.]

om the first evening in the small church, damaged German shell and cleaned up by our care, more than uditors crowded in, and for more than a month, it een the same every night. . . . It was like a spiritual retreat, where this rendezvous with God became the most important event of the day. . . .

"One conclusion came out of it, accepted by all: They must begin again with God. Out of the break-up, this silence, this captivity—from this humiliation, this en- forced meditation, this new examination of all the ordi- nary values of life, God wants a new life to emerge. . . .

"These men knew that they had sinned against God, over there in their village, in deserting this house of God, which, in captivity, appeared to be their only refuge. They wept as they received the holy communion from our hands. . . .

"All this can represent a magnificent tomorrow for our churches. When you pray for the prisoners, don't ask only for daily bread, but pray that this spiritual hunger, born in the great silence of the camps, may be assuaged and nourished. . . . "



Screwball

"Carl Hubbell, a famous pitcher in baseball, first threw the screwball," a reader tells me. "It was so named be- cause it wabbled crazily in the air, and fooled the batter completely.

"Just now the world looks like a screwball, if you ask me. It is eccentric, fanatic, unpredictable, and it keeps us guessing. How can we live in such a world, and not go off in our heads?"

It is a fair question. Living today asks for grit, grace, plain gumption, and something more—something beyond courage, if we care to face the facts in a world divided against itself.

Duty is ours—duty, discipline, devotion; events are in the hands of God, events swift, staggering, terrifying. To hold ourselves together, even if the world falls to pieces, is our task.

Most of us live in a kind of quiet desperation, not hope- less but unhopeful. We are short-ranged possimists and long-ranged optimists—or try to be, though low visibility makes it hard.

First, we must have faith in the reality of God and the final sanity of mankind, addled as he seems to be at the moment. Man does wabble, but, if given time, he wabbles right in the end.

If we knew more of the past, we should worry less about the future. It is not the first time that the world has gone crazy, or gone to pieces. Often it has been torn up and made over.

If we live in the headlines, we are sure to lose our heads; and to lose our heads is to lose the game. Also, we need the latest lie-detector and we must know how to use it every day.

Take a pad and keep tab—add up the lies, and it will make your heart beat high. Why the press and radio broadcast the lies is hard to know—perhaps because the supply of truth is rationed.

To be sure, the facts are bad enough, but we need not make them worse. It is a tough old world; man has sur- vived many things; at last he will learn by his hide, if not by his head, the way to go.

Zions Herald

[FOUNDED 1823]

L. O. HARTMAN, Editor and Manager

Special Contributors

ERNEST F. TITTLE
RAYMOND H. HUSE
WILLIAM G. CHANTER
JOSEPH FORT NEWTON
RALPH W. SOCKMAN
ALLEN E. CLAXTON

Correspondents

LESTER WARD AUMAN
CHARLES D. BRODHEAD
WILLIS J. KING
T. T. BRUMBAUGH
H. ELLIOTT CHAFFEE
JESSE LEE CORLEY
WALTER BROOKS FOLEY
FRANK R. HOLLENBACK
PAUL MORRISON
JOHN OWEN GROSS

Issued every Wednesday by the Boston Wesleyan Association, 581 Boylston Street, Boston, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing at special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918.

Subscription price, $2.50 a year, including postage. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their locality.

Unsolicited manuscripts will not be paid for.

The Bible and the Spade

Many are the roads that one must travel who wishes to master the Bible for himself. Literature, history, and sociology, as well as purely linguistic and textual studies, are essential to an intelligent view of the Old and New Testaments. In recent years, archæology also has developed as a science that cannot be overlooked in the process of understanding the Scriptures. Of all the introductions to this subject, hardly any will be found more satisfactory by the general reader than Sir Frederic Kenyon's "The Bible and Archæology."*

The period covered by this study is that of the last one hundred years. The author first describes in succession the areas that have received major attention from the archæologists—Mesopotamia, Egypt, Crete and Philistia, Syria and Adjoining Countries, and Palestine and Sinai. He then proceeds to survey the several types of literary evidence which research in these sections has brought to light—the Papyri and such manuscripts as the Codex Sinaiticus, the Book of Enoch, the Odes of Solomon, and numerous others. In this connection, attention is paid to ancient peoples only recently known as significant in their times—the Hittites, Cretans, Mitannians, and Hurrians.

In his last two chapters this British scholar evaluates these findings of the last century to the practical study of the Bible. He does this in both a reverent and an objective manner. He believes that, whatever changes we must make as regards the historical setting of the Bible, its spiritual values remain unimpaired.

"The Bible and Archæology" is a volume eminently readable. It takes us behind the scenes, as it were, and points out many facts that enrich our comprehension of Judaism and Christianity. Its value is enhanced by thirty-one half-tone illustrations and an excellent map of the Near East excavation sites.

*THE BIBLE AND ARCHAEOLOGY. By Sir Frederic Kenyon. Harper & Brothers: New York. Price, $3.

Important Decision

The Board of Temperance has won a four
dict in the United States Circuit Court of A
the Third Circuit, at Philadelphia, in the case
to the will of Bishop Matthew Simpson's da
who left a bequest of $50,000 to the board, to
other large benefactions to Methodist instit
case, which was one of the major problems
Ernest H. Cherrington when he came to W
as executive secretary of the board in June, 19
on the refusal of the commissioner of intern
to recognize the board as an exclusively religi
tional, or charitable organization, which wo
the estate to exemption under the Internal Rev
of 1926. A principle was at stake, and it w
mainly that the board was fighting. The decis
Circuit Court, therefore, is not only of vital i
to the Board of Temperance but of far-reachi
tance to all boards and agencies of The Method
and to the church as a whole. Following are son
from this decision:

> We do not understand that either the commissi
> our dissenting brother would question the app
> of the deduction here if the purpose of the act
> the Board of Temperance stopped short of any
> attempt to influence or otherwise affect legislatio
> erence to the law of charitable trusts we believe i
> as does the dissent, although counsel for neith
> has pressed the analogy. It is clear that a trust
> advancement of religion is charitable. It is clea
> from the facts of this case that the Methodist Ep
> Church has, since its organization in 1784, re
> personal practises of its members with regard to
> of intoxicating liquors as an inherent part of its re
> practises. It is not the business of the court eit
> approve or disapprove of such inclusion or exclu
> long as no violation of secular law is involved. T
> is well settled, also, that while a charitable trust
> be created for a purpose which is illegal, the ob
> the trust does not have to be the advancement of a
> ity view. It must not, of course, call for violation
> law nor must it be "irrational." It is only when the
> is convinced that the purpose of the trust can ser
> rational object that the court will declare it invalid.
>
> The difficult part of this case comes with regard t
> part of the activity of the Board of Temperance
> has to do with the attempt to influence legis
> A bright line between that which brings convict
> one person and its influence on the body politi
> not be drawn. Mr. Justice Holmes forcefully puts
> you . . . want a certain result with all your hear
> naturally express your wishes in law and sweep
> all opposition." Religion includes a way of life as
> as beliefs upon the nature of the world, and the ad
> tions to be "doers of the word, and not hearers
> (James 1:22) and "Go ye, therefore, and teach all na
> . . . " (Matthew 28:19) are as old as the Christian ch
> The step from acceptance by the believer to his
> ing to influence others in the same direction is a
> fectly natural one, and it is found in countless reli
> groups. The next step, equally natural, is to secur
> sanction of organized society for or against certain
> ward practises thought to be essential. . . . The adv
> of such regulation before party committees and legis
> bodies is a part of the achievement of the desired resu
> a democracy. The safeguards against its undue exte
> lie in counter-pressures by groups who think differ
> and the constitutional protection applied by court
> check that which interferes with freedom of rel
> for any.

SUMMER SERMON

ion time is a period of relaxation and recrea- ost of us need rest, and when we take it in shion as to gain real refreshment and new , the release from work and routine is highly . But a vacation may be abused. One may neself in play with such intensity as to find worse off at the end of the season than at its ng. Or one may relax to the point of sluggish and find oneself heavy and dull as one again e's daily task. The religious life is often sadly d in vacation time. We forget our devotions. n forget to be truly Christian in our habits, s, and our relationships with others.

vacationists, therefore, we present a summer on a text taken from First Thessalonians, the apter, verses nineteen to twenty-one: "Quench Spirit. Despise not prophesyings. Prove all hold fast that which is good." The text y divides itself into four commands, which here consider in the order in which they are

ch not the Spirit. It is easy at any time to the Spirit. A little neglect, a little indiffer- nd we lose the vision, the promptings of con- and the very presence of God. It is perhaps o quench the Spirit in summer sunshine than ter storms. There are those who do not be- the Spirit or in His companionship with men. re followers of an antiquated materialism or shipers at the shrine of an abstract rationalism. annot believe that the Eternal God who made rld and everything in it can walk and talk nen. "Leave mysticism," say these critics, "to orant and uninformed." But every one of us is d at times by the sense of an Unseen Presence, er who seems to be trying to guide and warn ugh the deep intimations and suggestions that vith compelling power from beyond ourselves. eat artist cries, "Not I! Not I!" The musical ser cannot tell you how he does it. The prophet l out of himself as he proclaims his "Thus saith ord." The humble Christian in his hour of victory credits it to the whispering of the Spirit. n not the Spirit, for He is the inspiration and h of your life.

ise not prophesyings. Prophecy is not just pre- ; it is penetration into meanings, it is insight, knowledge of trends, it is the sense of direction. ord "guidance" seems just now to be a storm of religious discussion and controversy. Cynics e man who seeks light through prayer if he private wire to God" or if he is a privileged person to whom alone God will talk. But we must not too hastily discount the insights that come through quiet brooding, through open-minded seeking, through listening honestly and patiently for the word of God. God does speak to men. The Old and New Testaments bear witness to the fact, as does all history for that matter. How strange it would be if the Heavenly Father should not be willing to guide His child in the way!

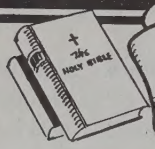
Prove all things. Here is the check upon our fanaticisms, our human vagaries, our hunches, our guesses, our imaginings. We are not to quench *the Spirit,* though we may have to quench *our own spirit.* We are not to despise real prophesyings, but we are to be chary of quick and ill-considered conclusions! It is surpassingly easy to confuse our own selfish little wills with the will of God, to clothe our fallible opinions with divine sanctions, to mistake our private utterance for the word of God. We are to prove all things. We sense the Spirit's presence, we are aware of the guidance of God. Very well. Let us check up. Let us scrutinize our direct experience with an open mind; let us test it by the commands of conscience; let us seek ratification in the Word of God; let us confer with our friends; let us weigh the ethical and moral implications and study the consequences involved in the line of action suggested by our guidance. Prove all things.

Hold fast that which is good. Endurance is a Christian virtue that can scarcely be overpraised. Fair-weather Christians abound, but how many of them can "hang on" when the storm rages? Dependableness, endurance—there is little flashiness in them, but they "wear well." "Having done all—stand!" In vacation time "let go" seems to be the substitute for "hold fast," and that is the reason why so many Christians lose their religion in the summer season. The Christian life is a cooperative affair—it is God working with man. Out of the process comes character, and one of the best tests of character is endurance. Hold fast.

To this we come, then, if we quench not the Spirit, despise not prophesyings, and prove all things: we come to the rock-bottom essentials of the gospel, the tried and tested precepts of Christ, the never-failing principles of right living, the inspiring companionship of the Most High, the sound program of service.

These are the four commands of our summer sermon: "Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good."

THINGS WHICH CANNOT BE SHAKE



Enduring Foundations of the Faith

by WILLIAM G. CHANTER

I believe in the Holy Spirit

No article of the Creed is more deeply rooted than this in the history and experience of the church. Yet there is little interest in the idea in Christian circles, little understanding of the experience on which it is based. In fact, it would hardly be too much to say that most churchmen fight shy of any attempt to emphasize the doctrine or to call for an actual experience of the Holy Spirit. In Methodist Conferences there are many questions that are officially asked, but what a sensation would arise should any bishop imitate St. Paul and put the question with which the apostle confronted a certain group at Ephesus —Have ye received the Holy Spirit? No, in Annual Conferences we relegate the mention of the Holy Spirit to certain passages in the ordination services where they appear as edifying references to historic tradition and not as much else. As far as the life of the local churches is concerned, there is the Apostolic Benediction and there is the Apostles' Creed, but certainly there is little expectation of an experience that would at all resemble that of the New Testament church in its relation to the Holy Spirit.

Why is this? For one thing, it is true that the claim to an immediate inspiration by the Spirit can lead to wild extremes. It did so even in New Testament days, as certain passages in 1 Corinthians clearly show. There are today parts of the United States in which the possession of the Holy Spirit is made the excuse for the disregard of common decency. It is easy to mistake an extravagant emotionalism for power from above, and it is not easy to bring some people to apply the test of real moral and spiritual edification to the experience which they call the gift of the Holy Ghost. If St. Paul himself had his troubles, we cannot well expect to be exempt. But we should remember that St. Paul did not get frightened into discouraging all search for this immediate experience of the Spirit just because certain people misunderstood it and even perverted it.

Then there is the fact that the immediate and vivid experience which characterized the New Testament is not the only experience of divine grace. Even in the New Testament itself there is evidence that soon the church came to a period of consolidation and organization in which the spontaneity of its earliest days gave way to an emphasis on the acceptance of a fixed form of belief and on obedience to the officers duly appointed to administer the Christian institution. In a word, the good Christian was the "regular" member of the church. Now, this work of building and strengthening the institution was necessary if the church was to work effectively in the world. Few would refuse to see in it the guiding hand of God. It is only natural that those interested in a strong and highly articulated organization would find this aspect of the work of the Spirit more appealing than the spontaneous immediacy of an inspiration that felt itself superior to any form of institutional authority. The newly united Methodist C a modern example of a huge, a massive organiza may well occupy the attention of its members a their respect as a tremendously valuable instru the advancement of the kingdom of God. That t does work in and through such agencies is evid it is only a short step in thought to look at the organized activities of the church as the onl through which the Spirit of God exerts His power. In high church circles this position is co accepted and explicitly argued for. We do no realize that it is unconsciously and tacitly acc multitudes who would be surprised and highly d if they were called high churchmen.

Is this kind of belief in the Holy Spirit suff explain the experience of the church on which th statement is based? It is safe to say that the do the Spirit derived its origin and its vitality from t experience which is reflected in the New Testam which has recurred since then, particularly i when the church has made new forward mo often in disregard of the regularly constituted ec cal authorities. The author of the Fourth Gospel e an idea of the Spirit as being like the wind, beyond control and baffling human calculations. It is th of God exerted immediately on the individual as through the laws and forms of institutions. Spirit that moved the prophets, that dwelt supre Jesus—the Spirit is the Spirit of Jesus. Can anyo ine the Spirit of Jesus as being limited to official nized channels?

If there are times when the main emphasis of th must be on organization, there are also time unless the breath of the Spirit blows in power o waiting people, so that the young men see visi the old men dream dreams, the church is dead not be without power, the power of wealth, th of members, the power of social prestige, the p intellectual training. But there are times when so more than that is needed, that strange and irr power which is not to be explained in human term the power of the Spirit of God.

Is our day one of those times? Certain it is t Methodist Church does not need any more orga It does need for the crushing exigencies of this hour the touch of the Spirit of God on its minis its lay members. That might mean a disturbanc regular processes of its life, the loss of wealth, of members. It would certainly mean that Annual ences would not be so dull, that church life wo be characterized by a strange combination of a acceptance in actual deed of the world and its wa the most tremendous claims in word to be a co the kingdom of heaven. It would mean a new of belief in the Holy Spirit born of that enrichr life which comes when old forms become the su of a new experience.

ALLEN E. CLAXTON

Ghosts

on't believe in ghosts," said Jim to Jane. "They're naginary beings made up to scare the ignorant."

ell, I believe in one," said Jane to Jim, "and I can this one does exist."

d you ever see a ghost? Did you ever catch one? nybody else ever see or catch one?"

hat makes you think you have to see them?"

ing is believing, isn't it?"

s not. Is a pencil in a glass of water crooked? Do lroad tracks come together in the distance?"

at's an entirely different matter. At least you know ncil and the tracks are there. I don't think there y ghosts, so if I said I believed in them I'd be lying, ing is wrong."

approached Jim from another angle. "Here's what n. You say that lying is wrong. Why?"

cause it's contrary to fact. Two and two are four. call it five, all of God's universe is against you."

ght," interrupted Jane, "and that's why I believe osts." She continued, "There's something in this that makes you feel good when you do good and when you do wrong. It's nothing you can see; it's hing spiritual. I call it the Spirit of God. It's a Good —in fact, it's a Holy Spirit. If I know what's good lo what's bad, this Spirit won't let me alone until ke the matter right. It keeps reminding me of the I've been taught. It haunts me. It's a ghost, I ou, and if I'm any judge of human nature, you're o perfect but that you know what I'm talking ."

he Holy Ghost . . . shall . . . bring ll things to your remembrance, whatoever I have said unto you. (John 4:26.)

Umpires

"You're out!" thundered the visitors' section of the grandstand. "Safe!" yelled the backers of the home team. It was the last of the ninth inning with the score five to six in favor of the visitors and two out, when big Herman Geruth batted the ball deep into right field for what looked like a three-base hit. As he slid into the bag on the hot corner, a cloud of dust hid the play. What did the umpire say? He must have called him out. Members of the home team are storming him, protesting. Now the visitors are getting mad, yelling. Did he call him safe? Herman just sits on the bag.

The third-base umpire confers with the first-base umpire. The stands are going wild. The home crowd screams, "He's safe! He's safe!" The visitors yell, "He's out! He's out!"

Herman's coach is coming in from the dugout. The umpire listens to his calm statement, "If you want to know the truth of this thing, why don't you ask Herman?" "Get away," yelled the visitors' coach.

Herman's boss continued, "What about it, Herman? I'll stand with your decision." "I was out," said Herman, as he stepped from the bag and headed for the dugout, closing the game with defeat for his team. Half the home crowd booed. Some shouted, "Quitter." The visitors cheered. A few folks who knew Herman personally applauded.

I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day. (2 Timothy 4:7, 8.)

PERSONS

Professor Basil Mathews of Boston University School of Theology occupied the pulpit of the Methodist Church in Bethlehem, N. H., a week ago Sunday. At the evening service, when he took the world Jewish situation as his subject, more than half of the congregation was Jewish and the rabbi of the Bethlehem Synagogue read the lesson. Professor Mathews has fulfilled his promise to acquaint Rev. E. M. Conover of New York with the exact sources from which he obtained the "story of horrors" related in his article published in the June 25 issue of ZIONS HERALD.

Mrs. G. W. Wiseman, wife of the Methodist pastor at Oak Bluffs, underwent her fourth serious operation in nine months on Friday of last week at the New England Deaconess Hospital. She is doing as well as could be expected.

From India on Thursday of last week came news of the death of Rabindranath Tagore that day in Calcutta, after a protracted illness. He was eighty years old. India's greatest modern poet, winner of the Nobel Prize for literature in 1913, Tagore was also a great scholar, educator, and social reformer—indeed, perhaps the most distinguished Indian of his time whose career lay outside of the political field. He had traveled widely throughout Europe and the Americas, lecturing and reciting. In 1901 he founded a school at Santiniketan, Bolpur, Bengal, which later developed into a world-famous center of Indian culture, called Visva-Bharati. This became his life-work, his hope being to keep his countrymen from accepting the bald materialism of the Occident and turn them back to the traditions of their own civilization. Of distinguished descent, and aristocratic in appearance and in taste, he was nevertheless a foe of caste and broad in his sympathies and interests. He was knighted by the British Government in 1915, but asked to be relieved of the title in 1919, in protest against the killing of Indians by British troops at Amritsar. Later, however, he reestablished good relations with the British Government and made no objection to use of the title "Sir." Last August, Oxford University conferred upon him the degree of doctor of literature. For Tagore's idea of God, readers of the HERALD are referred to Bishop G. Bromley Oxnam's recent book, "The Ethical Ideals of Jesus in a Changing World," page 87.

Rev. Ralph W. Sockman, pastor of Christ Church, Methodist, New York City, arrived in Honolulu, Hawaii, July 30, accompanied by his family. They are occupying the home of Rev. Horace H. Leavitt, minister of Central Union Church, in whose pulpit Dr. Sockman is preaching during the month of August. The services are in charge of Rev. John Dunstan of the Maine Conference, who now resides in Honolulu and assists in the work of Central Union Church. Mr. Dunstan, writing under date of August 5, says that Dr. Sockman was greeted by a large congregation on his first Sunday in Honolulu, when he gave a fine message on "The Drama of Deliverance." On the evening of the following day, he delivered the concluding address in the University of Hawaii's summer lecture series. Sunday evening, August 10, he was scheduled to speak at a rally of the Methodist youth of the island to be held in First Methodist Church.

Mrs. Frederick B. Fisher of Hingham has taken two Chinese girl refugees into her home. The young women, Bei-tsung Li and Ying Hsueh, are both nineteen years old and are both from Shanghai. Mrs. Fisher hopes that many other young Chinese refugees may be enabled to come to this country to prepare themselves for the reconstruction of China.

The many New England friends of Rev. B. L. Jennings will be interested to learn that he received a new appointment at the recent Conference session. He is now located at Puente, Cal., where his address is 115 Hill Street.

Rev. Edgar J. Curry, who took the retired relation at the session of the New England Southern Conference in June, died August 1 at the home of Miss Maude Washburn in Vineyard Haven. He had been ill for some time, but the end came suddenly. Surviving him are his second wife, the former Flossie P. Allen; two sons, Lieutenant Dana R. Curry and William Norman Curry; three grandchildren, and one brother. Funeral services were held at Christ Methodist Church, Vineyard Haven, August 4. Burial was in East Greenwich, R. I. A more extended notice will appear in a later issue of the HERALD.

Bishop G. Bromley Oxnam will occupy the pulpit of First Methodist Church, Hollywood, Cal., next Sunday, August 17.

Rev. and Mrs. Harry C. Spencer of New York are the parents of a son, Ralph Wakefield Spencer, born on July 30. Mr. Spencer is a member of the staff of the Board of Missions and Church Extension.

Rev. T. T. Brumbaugh arrived in this country some days ago from Japan, where he has served for a number of years as director of the Wesley Foundation. After a short visit in Dallas, Tex., with a former colleague in Japan, Dr. F. D. Gealy, Mr. Brumbaugh was rejoining his family in Greenville, Ohio, where his address is 312 East Fifth Street.

Rev. Stead Thornton, pastor of Trowbridge Memorial Methodist Church, Worcester, and Mrs. Thornton have announced the marriage of their daughter, Edna, to First Lieutenant Benjamin J. Wihry, son of George Wihry of Haverhill, on Saturday, August 2. The bride attended Boston University College of Liberal Arts and chusetts State College, and has been a of English in the Wilmington High The bridegroom is an alumnus of Ma setts State College, and also attend graduate school of the same institut is now stationed at the army base ton. The couple will make their h Squantum.

Rev. Dillon Bronson of Alhambra has been in the Methodist Hospital Angeles for a cataract operation.

Dr. and Mrs. Henry H. Meyer r to Boston on Friday night of last wee a year in China. They are in good and report that they greatly enjoyed t of teaching both in occupied and China. According to an interview r in *The New York Times* of August Meyer is convinced that if the United were able to give China more suppli to enforce a stringent embargo on p of war to Japan, the Chinese-Japanese ties "would be over in six months." Japanese people are suffering more fro of food than the Chinese," he is quo saying.

Mrs. O. N. Townsend of Zanesville, widely known Methodist, leader in t mer Woman's Foreign Missionary Soci many years and a delegate to severa eral Conferences from the Ohio Conf spent Wednesday and Thursday o week in Boston visiting with friends i vicinity. She was traveling by auto with Miss Anna R. Heinle, also of Zan After a two weeks' stay at Saranac L New York State, they had come ove northern New England and then do Boston. From this city they were retu home by way of Connecticut, New and Pennsylvania.

The death of Linnie L. Norton, wid Fred A. Norton, occurred in Sale Thursday of last week. Mrs. Norton been in poor health since the death husband in May of last year. Like he band, she was for many years active affairs of Wesley Methodist Church, and also of Asbury Grove, where sh long a summer resident. She leaves Arthur Norton of Salem, and a dau Mrs. Harold Fowler of Forest Hills, N

Bishop and Mrs. Herbert Welch p brief visit to Boston early last week, ing up from Providence, R. I., the having preached at Mathewson Street Ch that city, on Sunday. They were on way to Quebec, where they will be j later by their daughter, Miss Eleano Welch, who will spend her vacation with them.

G. Vaughn Shedd, Jr., son of G. Vaughn Shedd, pastor of First Meth Church, Melrose, and Mrs. Shedd, is s on Friday of this week for Buenos Argentina, to study. Mr. Shedd was g ated from Newton High School in from DePauw University in 1938, and Boston University School of Theolog 1941. At the theological school he rec his degree *magna cum laude* and also awarded the Frank D. Howard Fellow for study abroad. He will be a fellow student at the Union Theological Sem and the National Theological Seminar Buenos Aires.

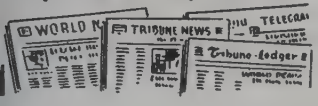
With Our Writers

HARRY PRESSFIELD, San Jose, Cal.; a minister whose pen produces poetry as well as prose.

FREDERICK A. SHIPPEY, Schenectady, N. Y.; pastor of Stanford Methodist Church.

FREDERICK F. ADAMS, Voorheesville, N. Y.; another Troy Conference pastor, on his second year at First Church, Voorheesville.

VENTS



ddresses and findings of the Explora-
nference on the Bases of a Just and
g Peace, held at the Chicago Temple,
30, under the auspices of the Com-
on World Peace of The Methodist
have been published under the title
Hostilities Cease." The book, which
thirty-five cents, net, is available
the branches of The Methodist Pub-
House. Because of its complete cov-
the field of peace possibilities and
s, it has been recommended by the
sion on World Peace as a study book
churches.

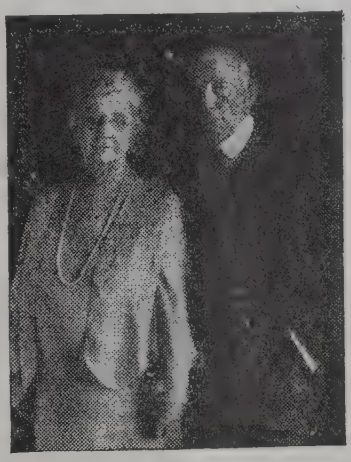
August series of Sunday night ser-
pened at Willimantic Campground,
ntic, Conn., Sunday, August 3, at
with Rev. John J. Buchanan, min-
the Norwich Town Methodist
Norwich, Conn., as the speaker.
elyn Armitage, radio soprano solo-
WNLC, New London, Conn., and
rish, tenor soloist, of Norwich, were
cial vocalists. Edward M. Wheeler,
nce Methodist layman and Confer-
asurer of the New England South-
ference, acted as musical director for
ning, while Rev. Charles S. Johnson,
of the Moosup (Conn.) Methodist
and director of this series of Camp
evening services, conducted the wor-
vice.

ture article on the history and work
Methodist Church, Boston, appeared
Boston Herald of Sunday, August 10.
accompanying illustrations, the early
Methodism in Boston were suggested
ings of Jesse Lee, the old elm on the
n, and the first house of worship,
he service being rendered by First
today was represented by pictures of
or, Rev. Arthur Dexter Stroud, three
ent members, Alfred H. Avery, Mrs.
O. Fisk, and President Gleason L.
of Suffolk University, and the modi-
othic façade of the church edifice
ple Street.

reign correspondent, Reuben J. Mark-
Congressman, Representative Jerry
of California; an industrialist, How-
onley, chairman of the executive
tee of the National Association of
cturers; and a labor leader, A. Philip
oh, president of the Brotherhood
ping Car Porters, will debate the eco-
pattern which the post-war world
llow to insure a durable peace, at the
Williamstown Institute of Human
ns to be held at Williams College,
nstown, August 24-29, under the
ship of the National Conference of
ns and Jews. The theme of the insti-
"The World We Want to Live In."
the other speakers, besides those
named, who will be heard during
ions are Professor Carlton J. H. Hayes
mbia University, Dr. Walter W. Van
f the Federal Council of Churches,
. Arthur H. Compton of the Univer-
sity of Chicago. At each evening session, Frank Kingdon, publicist, will give a news summary of the day's events. In the Williamstown Institute, Protestants, Catholics, and Jews will share thinking on the common problem of post-war reconstruction.

A Million for Education

A gift of a million dollars for strengthening the educational institutions of the church would be a great and glorious gift any day. At no time could such a gift be more opportune or of more vital service than in this present year of 1941. A gift somewhat in excess of this amount is now being directed to the Board of Education of The Methodist Church by the trustees of the Henry Pfeiffer Estate. Since the will of Mr. Pfeiffer, written some years ago, named the Board of Education of the Methodist Episcopal Church as the recipient of this benefaction, the gift is being received and allocations are being made through this corporation. The scope of interest includes junior colleges, four-year colleges, and theological schools, some of which are specifically for the Negro race. This bequest grows out of a continuing interest throughout Mr. Pfeiffer's life and is the culmination of his concern for the Christian education of the youth of



Mrs. Pfeiffer and the Late Henry Pfeiffer

our land. While other interests of the church were also included in Mr. Pfeiffer's will, the field of Christian higher education is receiving an especially significant portion of the estate. Mr. Pfeiffer's public relations were characterized by leadership in two fields. He was a highly successful business man, and he was a devout member and a truly great layman of the church.

Mr. Pfeiffer was born in Lewistown, Pa., March 3, 1857, the first of ten children. He moved as a young boy wih his parents to Cedar Falls, Iowa, which became the permanent home of the family. His education was secured in the public schools of Cedar Falls and at North Central College, Naperville, Ill. The sincere faith and simple piety of his home provided a foundation for character and religious interest which characterized his entire life.

His business career began as a clerk in a drug store in Cedar Falls. His salary as an apprentice was $100 for the first year, $200 for the second year, and $300 for the third year; then he entered the retail drug business for himself, later moving into the manufacturing and wholesale field. Eventually his interests took him to St. Louis, then to Philadelphia, and finally to New York, where he came to a place of leadership and high regard in the manufacturing of drugs, pharmaceuticals, and chemicals used in the drug trade. While he was devoting great energy to the development of important business interests, he was studying with equal care his administraion of his growing fortune in behalf of the welfare of others, making the church the chief channel of his benefaction. This lifelong policy of his is clearly indicated in the provisions of his will, which again makes the church the chief channel for the final allocation of his estate.

At the age of twenty-five, Mr. Pfeiffer married Miss Annie Merner of Cedar Falls, who, like her husband, grew up in a Christian home. Their life together was one of beautiful partnership, particularly in the task of using their resources for the good of others. It was customary for them to consider together the task of directing their gifts, and most of their contributions to the important work of the church were joint gifts of husband and wife. They "gave themselves to the stewardship of wealth as a vocation from God."

The assets coming to the Board of Education from the estate of Henry Pfeiffer are entirely at the disposal of the Board of Education for institutions related to it. As a matter of procedure, the board has sought and is following closely the advice of Mrs. Pfeiffer in allocating these amounts to particular institutions since she is so abundantly able to interpret the long-time plans and purposes that she and her husband shared. In every case the funds are directed to the various institutions in the hope and with the purpose that their receipt may inspire and elicit additional gifts from the schools' constituencies. A minor portion of the total is assigned to current budget needs. Otherwise these allocations are for capital fund purposes and will be used for defraying the cost of new buildings or for endowment, thus strengthening these schools of the church for larger responsibilities in the future.

The list of schools benefiting from this estate and the amounts as planned by the Board of Education are as follows:

Baldwin-Wallace College, Berea, Ohio,	$100,000
Baxter Seminary, Baxter, Tenn.,	77,500
Bennett College, Greensboro, N. C.,	100,000
Bethune-Cookman College, Daytona Beach, Fla.,	50,000
Clark College, Atlanta, Ga.,	100,000
Dakota Wesleyan University, Mitchell, S. D.,	50,000
Gammon Theological Seminary, Atlanta, Ga.,	50,000
Garrett Biblical Institute, Evanston, Ill.,	100,000
Illinois Wesleyan University, Bloomington, Ill.,	55,000
Ohio Wesleyan University, Delaware, Ohio,	30,000
Philander Smith College, Little Rock, Ark.,	50,000
Snead Junior College, Boaz, Ala.,	150,000
Tennessee Wesleyan College, Athens, Tenn.,	75,000
Union College, Barbourville, Ky.,	100,000
Total,	$1,087,500

Plans for Unified World Service Presentation

RALPH STOODY

A coordinated plan of consistent and continuous World Service cultivation has recently been adopted by the Council of Secretaries of the General Boards and Agencies of The Methodist Church. The new program contemplates a united educational approach in an effort to familiarize Methodists with the program of the church in its totality.

No high pressure and unrelated drives are contemplated. The secretaries propose to avoid even the appearance of competition for attention. The new promotion will be calculated to magnify the general line of the church's national and world-wide plans and at the same time furnish ample opportunity for educational cultivation of Annual Conference obligations and commitments.

In an effort to bring the General Boards and Agencies into the sympathetic thinking of the church's membership and to relate every member to the performance of the larger task of the church, a more adequate presentation of the causes to the congregations and quarterly conferences is contemplated. A special booklet clearly setting forth the various causes to be supported will be made available. Another useful manual describing in detail the most successful methods of local church financing is to be circulated. This will contain a full, practical description of the every member canvass and an evaluation of both the advantages and the disadvantages of the unified and the dual budgets. World Service Sunday offering envelopes and every-member-canvass pledge cards are to be furnished local churches from headquarters.

Not only is the fourth Sunday of the month to be regarded as World Service Sunday, but suggestions will be made so that churches may follow a calendar of rotating emphases for these days. Thus within the year a pastor may give his congregation a well-rounded World Service education. While the proposal of a monthly schedule of "days" is not a rigid requirement upon a local church, the cyclical periods for the emphasis of varying causes will serve to avoid for the agencies themselves any possibility of interference with one another in their presentations.

Among other features of the program adopted by the secretaries is a plan to present a certificate with gold seal to churches paying their World Service askings in full; an increased use of lay speakers, plays and demonstrations; and a campaign to encourage spasmodic treasurers to become regular monthly remitters. More frequent check-ups through the year on the progress of giving, by bishops, district superintendents, and Conference World Service officers, are in the plan.

A fuller use of the established educational agencies of the church for the promotion of World Service is to be made. For example, theological seminaries, the Conference course of study, and pastors' schools in general will be used to explain the organization and scope of the church's broad program of service. A more effective presentation of these causes is being planned for Annual Conference sessions. The church school periodicals and other publications of the church will be used and all board cultivation literature will go through a final editing to insure common terminology, to avoid repetition, and to secure uniformity in style and size.

The plan of coordination, as presented to the secretaries in their meeting in July in Chicago, was largely the work of Dr. W. G. Cram, executive secretary of the Joint Division of Education and Cultivation of the Board of Missions and Church Extension. It is the fruit, not only of long study among the secretaries, but of thorough researches into both the pastoral and the lay point of view.

Proven Plan to
RAISE FUNDS
For Your Church

Our plan offers your Church a dignified easy way to raise a large sum between now and Christmas. No experience necessary. Take orders for beautiful Personal Initial Christmas Cards among members and others. New, modern designs with sender's own initial in striking, embossed gold and silver effect seal for each card. Box of 21 Assorted Christmas Cards and Personal Initials sells for $1. Special new 21-card $1 religious Assortment. Your profits up to 100 per cent. Extra Cash Bonus. *Personal Christmas Cards* with name imprinted—*50 for $1*. Also *Personal Stationery* and 11 different Box Assortments. Write for full details and samples on approval.
Artistic Card Co., 956 Way Street, Elmira, N. Y.

GILMOUR, ROTHERY & CO.
-- S. T. EMERY --
INSURANCE
FORTY BROAD STREET, BOSTON

Farewell to Mundale

Mundale (West Parish), Westfield, has officially closed its doors. Sunday, May 4, a special quarterly conference was called by the district superintendent, and upon his recommendation it was voted to discontinue regular services in that historic sanctuary, and turn over the property and other assets to the New England Conference of The Methodist Church. According to the Minutes of the New England Conference, 1941, this was confirmed by the motion made C. W. Jeffras, and voted by the Co "that the Mundale Methodist Churc in the city of Westfield, be disco The rest of the motion had to do disposition of the building and l cash assets. Thus was brought to one hundred forty-seven years of l work in Mundale.

According to the historical recor society, it was in the year 1794 or preachers who traveled what was Granville Circuit began preaching dale. The first collection taken up support of preaching was for the ending February, 1795, amounting cents. Until the summer of 1800, was part of the time a week-day ment upon the circuit.

The first class was formed by B bard in the autumn of 1800. The indicate that the society met for ma in the homes of the people or the or the schoolhouse. In 1829 the socie ed to build a church, the first M meeting-house erected in Westfie building was used until 1868.

History records the year 1868 as of miracle-working in West Pa Just at this juncture, Rev. S. O. Br most unexpectedly sent from Feedi to supply the pulpit. It proved to b send indeed. He gave us gospel an opathy, and was a first-class carpe joiner." It was this year that the structure was built and dedicated debt.

There have been 125 ministers w served the Mundale parish. The lon torates were those of Rev. Benjamin 1929-33, and Rev. W. C. Pixler, 19.

Among the names of laymen m mentioned in the history of the church are: Loomis, Sackett, Nobl ton, Pomeroy, Drake, Cowles, Gil Nelson. A tablet to the memory of

RESTAURANT DU-BA
Table d'hôte
LUNCHEON from 35c
DINNER from 55c
Cuisine Française
NO ALCOHOLIC BEVERAG
159 NEWBURY ST.
CIRcle 6837 Privat

East Livermore Campmeeti

East Livermore, Maine

AUGUST 22-31

Evangelist: Dr. Guy Wilson, Rockland, Maine
Song and Choir Director: Rev. William D. Turkington, Boston, M
Director of Young People's Work: Rev. Alfred H. Ives, Winthrop,
Leader: Rev. Harold R. Yates, Livermore Falls, Maine
State of Maine Day, August 27, Guest Speaker: Governor Sumner
Grange Day, August 29, Guest Speaker: F. Ardine Richardson, State Master
Morning, afternoon, and evening sessions for adults
Reasonable Rates for Board and Room
Cottages to let: Apply Clarence Beedy, Livermore Falls, Main

as dedicated on December 18, 1898. resent time, Mr. and Mrs. Horace re the oldest members, Mr. Nelson nited with the church in 1876 and son in 1885. They and their family n the "pillars of the church" for the or more years.

al Conference of British Methodism

RAHAM, in *The British Weekly*]

nnual Conference of the Methodist which opened at Leeds on Mon- 14], had war-time features. Legal l been taken to set aside the con- one result of which was that an of about 700 was reduced to below soon heard that a considerable num- ninisters who were due to change his year were being continued where Our agenda is an attenuated pro- and many reports will be taken the elucidating speeches that give assembly of this kind, while debate consent be eliminated. The Confer- neeting in the Oxford Place Church, of Dr. Sam Chadwick's great min- here the new president will preach day morning and the ex-president in ing. Last Sunday, in Leeds and sur- towns, many pulpits were occu- visiting ministers. Representatives a civic reception on Monday evening ivic Hall, while the public filled the Hall for the Festival of Praise.

Walter H. Armstrong, the new pres- ight almost be a Yorkshireman come in a Yorkshire city, for he has not aits of the county in which he has good part of his ministry. He is, , a Londoner and has had an influ- nd varied career, including a brief Ceylon, five years at Wesley's Chapel, superintendency of missions in Sun- Bradford, and East Ham. Liberal religious and social outlook, he is t of the newly organized Free Church Council, and has written a number s on social subjects from an inde- and somewhat advanced point of view. He is essentially a minister to men and has always had many in his regular congregations.

Following his induction at the hands of Dr. Henry Bett [the retiring president], the new president of Conference delivered an address that was like his preaching, human, literary, and deeply tinged with Biblical thought and phraseology. At the heart of it was a grave concern for the Methodist Church. . . . [See page 718.]

There can be but one Wesley Bible and there is no moderatorial robe for the vice-president, but Lord Rochester got a very warm greeting from Mr. William E. Clegg, Leeds, his predecessor. Made a knight in 1914, a peer in 1931, and loaded with civic and professional honors, he is first and foremost a Methodist, and the proudest woman in England at the hour of installation would be his aged mother, who is ninety-eight. Methodism became very interesting as we looked at the church through the eyes of a layman and a Labor peer. When he thought of laymen who counted their money as a matter of stewardship and yet reserved its use for investments that brought the highest interest, he slyly wondered if ministers might be heard saying they were willing to go anywhere, but "it must be a good circuit and a convenient house." The influence of that good Methodist mother came out in the desire for the family altar and the suggestion that busy people should get ten minutes of quiet before beginning the day.

Another side of Lord Rochester's fundamental religion found expression in what he called a constructive proposal regarding personal witness for Christ, one of the leading features of Methodist tradition. He suggested that on the first Sunday of the Methodist year (September 7) every occupant of a Methodist pulpit should give his testimony. He would have every district chairman, every minister, and every local preacher on that day tell the story of his conversion. If the idea is carried out, there will be many hearts "warmed" on that day.

The happiest report to come before the Conference is that of overseas missions, and with it a further step will be proposed in the union of the churches in South India. Methodists have wide interests in India, and the leaders are taking a grave view of political, racial, and religious conditions there. An approach is likely to be made to the Government.

London, which has borne the major raid damage, will need special consideration. The reality and value of the Forward Movement will largely depend upon Conference action, the immediate need being of men becoming spiritual firebrands.

Many public meetings have been cut out. Mr. T. Edmund Harvey, M. P., a Leeds Friend, has been invited to give the Beckly Lecture, and Dr. J. E. Rattenbury will deliver the Fernley-Hartley Lecture on "The Evangelical Doctrine of Charles Wesley's Hymns."

Willimantic Campmeeting

Another great religious experience has been had by those who attended all or part of the eighty-second session of the Willimantic Campmeeting at Willimantic, Conn. Several noteworthy improvements to the grounds which have been in progress during the winter added to the comfort of those staying on the grounds, and various kinds of damage that resulted from the 1938 hurricane have been gradually repaired. Much credit is due Miss Grace Thomas, who has been acting as promotional secretary.

Each day began with morning devotions at 9, with Rev. Otis L. Monson, Rev. Meredith F. Eller, Rev. Howard Bushnell, and Rev. Joseph M. Harrell as leaders. Each morning at 10, Mrs. Ella F. Burr had charge of a temperance program, which was all related

"As They Turn Toward the Sunset"

Shall it be a time of fear and want, or of peace and comfort for our aged, retired preachers and their wives? Your answer, please?

For them the *Preachers Aid Society of New England Annual Conference of The Methodist Church* asks your much-needed help by Will, Life Annuity Agreement (pays you a sure, regular, larger, lifelong income), Estate Pledge, Memorial Gift, Cash Pledge, or Contribution.

ANNUITY AGREEMENTS ISSUED ON ONE LIFE OR TWO

Stanley O. MacMullen, Treas.
137 Milk St., Boston, Mass.

Webster H. Powell, Exec. Sec.
581 Boylston St., Boston, Mass.

Church of All Nations of Morgan Memorial

81 Shawmut Ave., Boston, Mass.

For many years this unique church serving the polyglot community of Boston's South End has been a strong tower of spiritual comfort and help. Its language pastors minister to separate congregations in the native tongue. Here is truly "An House of Prayer for All People."

E. J. Helms, Minister; A. R. Mullins, Pastor; Shibly Malouf, Syrian Congregation; Nicola Notar, Italian Congregation; Frank Cunningham, Colored Congregation.
F. C. Moore, Treasurer

When You Make Your Will, Remember the Work of Morgan Memorial

FE RELIEF *for* *aricose Veins*

WEAR
Worcester Elastic
CUSTOM MADE HOSIERY

Don't neglect Varicose veins. Wear Worcester Elastic Seamed or Seamless stockings. Best because they are *knitted to your own measurements* of live rubber thread. Perfectly fitted. Longest Wearing. Cost less. Ensure Comfort.

WRITE TODAY FOR FREE *illustrated Price List and Measurement Blank.* Includes Elastic Hosiery, Abdominal Belts, and Trusses.

rcester Elastic Stocking and Truss Company

Worcester, Massachusetts
In business over 50 years

to the general topic for the week, "Defending Democracy." Stirring messages pertinent to the subject were contributed by Rev. Wayne W. Womer on "The Christian Home," Rev. J. L. Butler on "Economic Defenses," Mrs. Burr on "Health Defenses," Rev. Meredith F. Eller on "Moral and Spiritual Defenses," and Rev. Frederick Grant on "Promoting World Peace." On Monday, which had been set aside as Temperance Day, visitors from the Woman's Christian Temperance Union and the Youth Temperance Council were present to make reports on their work, and several young people who were prepared for medal contests recited various passages of Scripture in spite of the fact that there were not sufficient contestants for a real contest. Petitions on behalf of the Sheppard Bill, to prohibit the sale of liquor in and near army encampments, were circulated during the week.

A new personality to Willimantic Camp was Rev. Earl H. Furgeson, who gave a series of Bible Appreciation lectures. Dr. Furgeson showed himself an able student, an excellent teacher, a fine spokesman, and a clear thinker.

Thursday afternoon was the first meeting on the campground of the District Woman's Society of Christian Service, with Mrs. Earl E. Story, district president, presiding. Mrs. Horatio H. Crawford had charge of devotions. Mrs. Harold Holehouse, Conference president, spoke on various phases of the missionary work, and the study groups in the churches. Miss Anna Giancola of Providence, R. I., who was ordained at Conference in June, brought a message to the women concerning their problems and duties in their church life.

The preachers for the evening services were for the most part from near by. They included Rev. John Buchanan, Rev. J. L. Butler, Rev. N. B. Burton, and Rev. Alfred Wood. Wednesday night was "Old First Night," a time of reminiscences about early days on the campground, climaxed in a pageant, "The Challenge of Youth," presented by the young people on the grounds. Much credit is due the committee that made this program such a success: Miss Grace Thomas, Miss Frances MacIntire, Miss Helen Dyson.

The speakers on the two Sundays were, respectively, Dr. Harry N. Holmes, associate secretary of the World Alliance for International Friendship through the Churches, and Dr. Weldon F. Crossland, pastor of Asbury-First Methodist Church, Rochester, N. Y., and member of the Commission on Evangelism of The Methodist Church. Dr. Crossland delivered two sermons on Campmeeting Sunday, the first on "Faith in Such a Time as This" and the second on "Christ's Cross and Ours."

Rev. and Mrs. G. Albin Dahlquist rendered effective service in the ministry of music, Mr. Dahlquist as leader and soloist, Mrs. Dahlquist as accompanist. They were assisted from time to time by Roberta Bitgood of Bloomfield, N. J., who played several violin solos during the week and assisted at the piano; The Four Chords, Negro male quartet of New York; The Crusade Union Boy Singers of Newark, N. J., and others.

A great deal of commendation is due Rev. Earl E. Story for the fine manner in which he took hold of things after his recent appointment as superintendent of Norwich District and for the admirable spirit in which he conducted all the meetings.

R. B. W.

Aroostook Institute

The Aroostook Institute for Methodist Youth held its thirteenth annual session June 22 to 28 at the Aroostook State Normal School, Presque Isle, Maine. Forty-one young people and thirteen leaders shared together in a memorable week. Although small in numbers, everyone was agreed that this institute was one of the best yet.

The institute opened on Sunday evening, June 22, with a service in the Presque Isle Methodist Church, at which Rev. B. F. Wentworth of Patten was the speaker.

The morning program each day began with a Bible period with a choice of three courses: "The Sermon on the Mount for Today," "The Story of the Hebrew People," "Exploring the Bible." A chapel period followed, conducted by the chaplain, Rev. V. P. Musk of Easton, who spoke each morning on some phase of the institute theme, "We Follow Thee." Two class periods completed the morning. In the Quest Period there were the three courses: "Recognizing Propaganda," "Learning about Our Church," and "Christ or Modern Pagan Gods." The Project Period opened the way for the young people to share directly in the program through the courses: "Helping Others to Worship," "Recreation," and "Worship through Hymns."

The afternoon program included a Hobby Period with such activities as "Looking at God's Wonderland," "Handcraft Hobbies," orchestra, and institute paper, follow period devoted to sports and game

A feature of the early evening was the vesper service from 7.15 conducted by the class on "Helping to Worship." The 8 o'clock program ferent each evening, as follows: M talk by Mrs. Augusta Christie, sta dent of the Woman's Christian Ten Union, and a period devoted to some new folk-games; Tuesday, planned and conducted by the class reation"; Wednesday, an address Grace Denton of Caribou, a return sionary from Japan; Thursday, tal gram; Friday, communion and con service.

An Institute Council was organi year with John Ryder of Lincoln as and Ruth McBride of Easton as and proved to be a valuable feature tute life.

The institute award, a framed pi "Christ on the Mount," was earned by the Patten group. The award is a point system covering work done out the year by the young people's tion.

The institute this year was under tion of Rev. C. D. Wentworth of Isle as dean, assisted by Rev. E. F. bury, Woodland, manager; Mrs. C. D worth, dean of women; Miss Ada M Houlton, assistant dean of women Frank J. Mucci, Hodgdon, registra Victor P. Musk, Easton; Rev. and Mr

ONE COAT COVERS NU-ENAMEL NO BRUSH MARKS

High quality paints of all kinds, varnishes and enamels. Inside and outside house paints.

Specify Nu-Enamel Products for all work

Nu-Enamel Boston Corp.

20 BROMFIELD STREET

Boston, Mass. Tel. HUBbard 2524

TAKE SUN-GLOW TABLETS Regularly

These Cod Liver Oil Concentrate tablets combine the valuable vitamins of Cod Liver Oil—Vitamin A, and Vitamin D —with Copralated Iron. They are an effective tonic.

SOLD AT ALL DRUGSTORES

40 for 50c 100 for $1.00

Brewer & Company, Inc.

Worcester, Mass.

THE CREATION

By HARRIET MAROT

"I feel that the conclusions she reaches are bulwarks of faith in God in a Christian approach to life."—*Nathaniel F. Forsyth.* Price $1. Old County Road Press, East Sandwich, Massachusetts.

LISTEN-Here's Easy Way to MAKE MONEY

SELL CHRISTMAS CARDS

Take easy orders for Personal Christmas Cards *with sender's name*, 50 for $1. Also season's finest 21-card $1 Christmas assortment. You make 60c. Nine other assts.—Satin-Glo, Religious, Gift Wrappings, etc. Luxe line Personal Cards. Start earning now. Also special money-raising plan for clubs, church groups, etc. Get FREE SAMPLES.

50 for $1 WITH NAME INSCRIBED

WETMORE & SUGDEN, Inc. Dept. 112 749 Monroe Avenue, Rochester, New Yo

J. S. WATERMAN & SONS SINCE 1832 FUNERAL SERVICE

Local and Suburban

ARTISTS' SUPPLIES

Complete studio and office equi Drafting-room supplies. Blueprints and stats.

B. L. Makepeace, Inc

UPTOWN BOSTON BRANCH

Near Copley Sq. at 462 Boylston

Main Store, 10 Bromfield Street, B

Lincoln; Rev. Frank J. Mucci, Hodg-
v. Philip H. Lush, Caribou; Rev.
Kenneth Cook, Mapleton; and Mrs.
Erskine, Presque Isle.

cracy at Study

occupations ranging from a factory
to a college dean and including
of Uncle Sam's military forces,
ston University Summer Session stu-
oming from thirty-five states and
ict of Columbia, three territories and
foreign countries, present a diversi-
s-section of American life as they study
class sessions during the university's
eventh annual six-week summer pro-
he period will be climaxed with the
summer Commencement exercises
, August 16, at the Charles Hayden
l, 685 Commonwealth Avenue. Pres-
niel L. Marsh will deliver the Com-
ent address on "The Indispensable
in a Dependable Defense," and
egrees to approximately 200 summer

geographical distribution of students,
g two from Canada and one each
uba, Alaska, Thailand, and Puerto
fairly evenly scattered over the en-
ted States, with the greatest propor-
ning from the New England States.
group Massachusetts, with 221 cities
wns represented, leads by a wide
followed by Maine, 67, Rhode Island,
necticut, 42, New Hampshire, 40, and
t, 14. Outside of New England, New
ith 28 students leads the rest of the
, followed by Virginia, Ohio, Penn-
, Michigan, Florida, and New Jersey.
registration figure of 1550 shows a
ent reduction from the 1940 all-time
tal of 1761 which was reached last
. "Divisions in which the greatest
ce is noticed," said Professor Atlee L,
director of the Summer Session, "are the commercial education and the business administration subjects. The comparative absence of young men who usually study for advanced degrees during the summer, and of other people who have found summer employment in work activated by national defense preparations, seems to be chiefly responsible for the difference."

Contrary to previous years, current popular interest in the education field this season is in remedial reading, if the high enrolments in these courses of study are indicative of recent trends in teaching, Director Percy continued. The study of Spanish took a big jump this summer, too, he revealed, while the French, German, and Italian languages suffered a severe drop in numbers of students. The largest class ever to register for Spanish in the Boston University Summer School is enrolled this year.

Summer Preaching Program

St. Paul's Methodist Church, New Bedford

August 17—Bishop William F. Anderson of Buzzards Bay and Winter Park, Fla.
August 24—Dr. Paul J. Keller of Mattapoisett.
August 31—Dr. Robert S. Moore.

Church Register

Herald Calendar

Hedding Campmeeting and Young People's Institute, Hedding, N. H., August 17-24
Northern New England School of Religious Education, Durham, N. H., August 17-24
Laurel Park Institute, Laurel Park Campground, Northampton, August 17-24
Asbury Grove Campmeeting, Hamilton, August 24-September 1
Wisconsin Conference, Appleton, Bishop R. S. Cushman, August 26
National Woman's Christian Temperance Union, Sixty-Seventh Annual Convention, Grand Rapids, Mich., August 29-September 3
Kentucky Conference, Wilmore, Bishop U. V. W. Darlington, September 3
Norwegian-Danish Conference, Asbury Church, Chicago, Ill., Bishop E. L. Waldorf, September 3
Erie Conference, Allegheny College, Meadville, Pa., Bishop J. H. Straughn, September 9
Illinois Conference, Vermont Street Church, Quincy, Bishop E. L. Waldorf, September 9
Upper Iowa Conference, Iowa Falls, Bishop J. R. Magee, September 9
Indiana Conference, First Church, Columbus, Ind., Bishop Titus Lowe, September 10
Central Northwest Conference, Second Church, Chicago, Bishop E. L. Waldorf, September 16
Nebraska Conference, Lincoln, Bishop W. C. Martin, September 17
Southwest Missouri, Marshall, Bishop J. C. Broomfield, September 17
Conference on Preaching, Boston, October 13-15

HOME MISSIONS COUNCIL MATERIAL—Several publications of general interest describing work being done under the sponsorship of the Home Missions Council of North America are announced by that organization and may be ordered from the offices at 297 Fourth Avenue, New York City. A booklet, "Work We Do Together," discusses interdenominational work among the Indians, migrants, sharecroppers, and at government dams and homestead projects. It is priced at five cents. A map, measuring 20 by 27 inches and showing the geographical location of these projects, is also available at twenty-five cents a copy. "What About Peyote?" is recommended for all workers with Indians. It costs ten cents. A chart showing the Indian work of the fourteen member boards of the Home Missions Council, priced at twenty-five cents, contains data concerning types of service, tribes reached, and probably other information not available elsewhere.

Birth

BREWSTER—In Rumford, Maine, July 23, to Rev. and Mrs. E. Eldredge Brewster, a son, Edward Tappan.

FOR SALE

8-room house, fireplace, furnace, oak
hout, with fourteen acres overlook-
enic hills near Northfield. Sacrifice.
H. Howard at Bronson's, Hunts
Tavern, Northfield, Mass.

OU NEED
A HOSPITAL BED
OR WHEEL CHAIR
Consult:
ROWLEY and GARDNER
727 Boylston Street
Phones Ken. 5847 - 48 - 49
cal, Hospital & Sickroom Supplies

DERAL ENGRAVING CO.
FOR QUALITY AND SERVICE
DAY and NIGHT
Phone LIBerty 2496 — 2497
ST ST. BOSTON, MASS.

SASH—DOORS
MILL WORK
HARRY McMANUS CO.
Beverly St. - Boston
Telephone CAPitol 5944
xpert work on church properties
Detail work a specialty

Churches and Sunday Schools
should get their Bibles from us—We can save you money
Send for Catalogs or call at the
Massachusetts Bible Society
41 Bromfield St., Boston

GUIDE FOR TOURISTS

The Tourist Homes and Cabins advertised on this page have in each case the endorsement of a clergyman. In none of them is liquor served or sold.

(*Please mention* Zions Herald *when writing or patronizing our advertisers*)

WELLS, MAINE—Uncle Sam invites you to eat and sleep at the Frances Jewell Dining Room and Cabins. Home-cooked Fresh Sea Food, Chicken, Steak, and Special Dinners. Route No. 1. Tel. 251. "The original Red, White, and Blue Dining Room and Cabins."

AMES FARM, Laconia, N. H.—R. F. D. 4. On shore of Lake Winnipesaukee. Private beach. Boating, fishing, shuffleboard, and other recreations. Excellent table. Innerspring mattresses. Restricted clientele. Reasonable rates. Tel. connection. Booklet on request.

Miscellaneous Advertisements

HOUSEKEEPER POSITION WANTED—Middle-aged widow. Go anywhere. One person preferred. Take full charge. Box R, Zions Herald.

FOLDING CHAIRS—Brand-new steel folding chairs. Full upholstered back and seat. Rubber feet. Send for sample. $16 dozen. Redington Co., Department 55, Scranton, Pa.

CHURCH FURNITURE—Pews, pulpits, pulpit chairs, communion tables, altar vases, altar crosses, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department 402, Scranton, Pa.

BOSTON UNIVERSITY

- BOSTON UNIVERSITY has a pedigree leading back to the ancient University of Oxford more directly and vitally than any other fully organized university in America.

- THE GROWTH of Boston University has been phenomenal, but at the same time steady and substantial. The University today is composed of five undergraduate Colleges and six graduate and professional Schools, namely: Colleges—Liberal Arts, Business Administration, Practical Arts and Letters, Music, Physical Education; graduate and professional Schools—Theology, Law, Medicine, Education, Social Work, and the Graduate School.

- ITS PRESENT student enrollment is 13,000, representative of every State in the Union and 21 countries outside the United States.

- ITS FACULTY is composed of experts in their respective fields, more of them appearing in the various "Who's Whos" than the total faculties of many other institutions of learning.

- THE UNIVERSITY has a world reputation, having received as long ago as 1889 a Gold Medal international award for scientific achievement (the invention of the telephone by one of its professors, Alexander Graham Bell), and having received only four years ago an international award as the foremost University in the world in the promotion of international peace and good will.

- ITS LOCATION in the heart of Boston, "The Athens of America," in the midst of literary, historical and patriotic shrines, gives it excellent environment for educational work.

- ITS ALUMNI hold positions of service, responsibility and distinction unsurpassed in proportion to their numbers by any institution of learning anywhere.

- READERS of this page who wish to give or invest their money in a way that will yield spiritual dividends through all eternity are invited to investigate Boston University's needs, and the opportunities offered here for worthy and unselfish memorials.

- THOSE PERSONS who desire information concerning admission to any of its Departments, or information of any other kind affecting the University, are invited to write to

THE DEAN OF THE DEPARTMENT CONCERNED, OR TO

DANIEL L. MARSH, President

688 Boylston Street **Boston, Massachusetts**